The Inquirer

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CATHOLIC and PROTESTANT

THE second great war has been over for fifteen years. Few people in their twenties can be deeply concerned about it. One of the divisions between the generations is the emotional memories of people in middle age or early middle age about the war and the events that led up to it, and the necessary blank in the minds of the young.

This must be so in the terrible trial of Eichmann. The repetitive horrors cannot make the same impact upon the minds of the young, who do not remember, as upon their elders who do. If events had been left to the young it is probable that Eichmann would not have been captured and tried. Since his capture his end has long been certain. He would not be where he is if it were not. But it is the people of his generation who are living over the horrors. There is every reason why they should. But the young are not with them.

The Visits to Rome

It may seem a far cry from this to the visits that are now being made to Rome in the name of Christian unity. But once again it is certain that in this there is a gulf between the old and young. The one dramatic event that has come from the Roman Church in the post-war era is the declaration as an infallible truth of the Assumption of the Virgin Mary. Every Catholic is obliged to believe that the Virgin Mary was taken bodily up into heaven at her death and reigns there now as Queen of heaven.

Into the psychological and theological difficulties of this it is not possible for a non-Catholic to enter. But millions of young people in Catholic countries do not believe it. Particularly the young, for their emotional lives are different from that of their elders. The young have been brought up in the astonishing post-war scientific world. They live and breathe in a scientific atmosphere different from that of their elders. Their elders saw the coming of the atomic bomb. To the young the bomb is old-fashioned. It has nothing to do with the journey to the moon and back, and with the major efforts made by man to leave this planet.

The Scientific World

Out of this breathing dramatic life comes the young hero who has actually left the planet and returned again. The Assumption of the Virgin Mary, and the picture of her as Queen of heaven is for millions nothing compared to that. This may not be the last word or for that matter the first, but it points to an immense drama that the young have to live through.

Into their scientific world comes crashing a truth that challenges the supposed infallible truth of the Church. And it comes from a faith in recognised opposition to the Catholic faith. For millions of young people there is conflict in that. It may not be felt so intensely in this Protestant island as it is in the great Catholic countries in Europe. There is much that is psychologically cosy here. It is, indeed, this cosiness that enables prominent people to conduct spiritual missions of various sorts outside the country—as long as the cosiness is not disturbed. But there are large communist minorities in Catholic countries. Communism is the only other faith through which many of the young can live. They have to make crushing decisions. And it may well be asked whether "Christian Unity" in the way it is now being interpreted helps them in any way.

The Word Theology

Since, sooner or later, the whole nature of God is involved either in acceptance or rejection of these faiths, it is only intellectually decent to note that the Catholic Church makes this nature depend upon such asserted infallible truths as the Assumption of the Virgin Mary. This is a matter of consequence. It cannot be shrugged off with the word theology. It is for many people, either directly or indirectly, a matter of life or death—a faith to live by or no faith at all. If the whole spiritual issue of this time is man's way to God, or man's way away from God, the declared truths of the Catholic Church, as symbolised by the Assumption of the Virgin Mary, or the declared truths of Communism, as symbolised by the first man into outer space, are of fundamental importance.

A Visit to Moscow

Against this background it is quite right to conjecture that the British trade fair in Moscow is helping Christian unity more effectively than the publicised trips to Rome. Within the supposed materialism of trade Christian charity and friendliness are being shown, and not merely by Christians. Men are meeting men in the ranges of goodwill, and the meeting places of the spirit may be taking place in human contacts more effective than in the infallible truths of traditional Christianity.

A guess may be permitted that with William Temple equally as much effort would have been made to make a break through into Communism as is now being made into Catholicism; and perhaps the ultimate consequences of religion would have been served more deeply.

AMERICAN UNITARIANS AND UNIVERSALISTS COME TOGETHER

By Arthur Peacock

IN Boston, Massachusetts, ministers and delegates from congregations constituting the Universalist Church of America and the American Unitarian Association, have been meeting for the formal business, bringing their two bodies together, and establishing The American Unitarian-Universalist Association. Liberal religion in America now will speak with one voice though with differing accents; there will be an organisation which in many ways presents a parallel to our own General Assembly. This merger achievement sees fulfilled a dream which some pioneer Universalists and Unitarians held as far back as a century ago.

On this side of the Atlantic people are not familiar with the very different history of the two denominations which have now merged, and their union at this time makes the occasion appropriate for a quick glance back over the spiritual pilgrimage which Universalists and Unitarians have made.

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Of the two bodies the oldest and the smallest is the Universalist Church of America. This saw its beginnings in the 18th century revolt concerning the Calvinist stress on hell fire and eternal damnation. Really, Universalist beginnings are rooted not in America but in Tottenham Court Road, London. There in the last period of the 18th century John Murray was expelled from membership of Whitefields Tabernacle for identifying himself with James Relly, who in Moorfields and elsewhere was proclaiming the doctrine of universal salvation, and leading a congregation. Murray, distressed about this, decided to emigrate to America. His troubles were accentuated on the way, for the ship on which he travelled was shipwrecked and it was with a group of shipwreck survivors that he landed at Cranberry Inlet.

A local eccentric there, Thomas Potter, who could neither read nor write, but who was familiar with the Bible because it had been read to him, had built a wooden chapel in readiness for a preacher whom he declared God would send to preach the Gospel of Love. Local people laughed at the idea. When Potter saw Murray he greeted him as a preacher and invited him to preach in the little chapel. Murray first denied that he was a preacher and then said he would never preach again. But Potter persisted and Murray consented with result his Universalist ministry began in that little chapel.

About the same time, Elhanan Winchester, a young Baptist minister, began to uphold the Universalist witness within the Baptist movement and finally separated with his followers. He must have been a powerful preacher and convincing evangelist. He came to this country and our present day congregations at Chatham, Brighton and one that existed formerly at Battle, as well as the body meeting at South Place Ethical Society, owed something in their beginnings to the impact of his preaching.

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Both Murray and Winchester were orthodox on most points of their faith other than that of eternal damnation. A change in Universalist thought came a little later through the appearance of a book "A treatise on the Atonement" by Hosea Ballou. This was the first theological work to be published in the United States in which a Unitarian position was taken up. The impact of this book—it has recently been republished—was such that by the time the divisions in Congregationalism, leading to the departure from its ranks of 153 churches which were Unitarian in outlook, took place, opinion in the Universalist Churches had in the main ceased to be trinitarian.

It was this fact that occasioned the hope among Universalists at that time that the Congregationalists who were Unitarian in their thinking would link up with the slowly growing Universalist movement. Events proved otherwise. In 1825 the American Unitarian Association was born. It came to birth with 153 congregations coming out from Congregationalism; one hundred of them being in Massachusetts. The A.U.A. began with the advantages of premises, ministers, some endowments.

By 1825, when the U.A.U. was formed, the Universalist activities had been on the way for some half century. They had had to face bitter opposition from traditional churches. Their support came from "outsiders" and individuals in the churches who were "modernists" of the period. In the main they were small business men, farmers and wage earners. This was in striking contrast to the Unitarians who came from another structure of society. Their members being persons of social standing, academic distinction, and influential in community life.

As the years went their way, persons in both denominations began to feel a sense of fellowship; both Universalists and Unitatians were isolated from the traditional churches. At the local level in a number of places co-operation began, greetings between churches, and in time the denominations were joined at special conferences and meetings. Ministers interchanged pulpits.

In 1865 a Unitarian conference passed a resolution "looking to union with the Universalists". A few years later their came into being a Free Religious Association which had such a purpose as its goal. At the turn of the century representatives of both bodies studied the possibilities of union. Nothing came of it. In fact, it was not until 1931 that the possibilities of merger were seriously considered. At that time the Unitarian May meetings passed a proposal "to meet with any similar commission that may be appointed by the Universalists and report to the annual meeting of the American Unitarian Association". Universalists cordially welcomed this proposal.

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So the process of joint discussions entered upon a firm basis. There were setbacks at first. One proposal aimed at a wider basis than Unitarian-Universalist fellowship; a Free Church bringing in all liberal Christians. A constitution was drafted but support was never enthusiastic from people in the churches.

When this attempt failed the forward spirits in both bodies reiterated concern for fresh approaches. A joint hymn book, dual ministerial fellowship, co-operation in fields of religious education, joint district activity and youth work were substantial achievements. Deeper understanding of one another was fostered through the Council of Liberal Churches established in 1953. In this the denominational responsibilities of both bodies in matters of education, publications and press relations were integrated. Finally, there came the merger commission, the recommendations to the congregations, the voting, the decision. And now the dream which pioneers had in 1865 is accomplished. The American Unitarian - Universalist Association is a fact.

In our movement here, having passed thirty odd years ago through an experience not dissimilar, having created our own Assembly of churches of very different historic backgrounds, we can appreciate not only the achievement of this merger but the birth problems the new body will have to tackle. And all of us will pray that not only will they be courageously and happily met but that the next decade will see continued progress for American Unitarian-Universalism.

Cumbersome, some may think the name, yet may it not indicate something of the pattern of the shape of Liberal religion to come?

A LAYMAN'S DIARY

May 7 (Sunday). This morning the Rev. John Kielty, Secretary of the General Assembly, conducted the last Unitarian service to be held at Highgate Unitarian Christian Church, Highgate Hill. Many sympathetic visitors had come from other London churches to take part, and one might have expected the occasion to be one of unmitigated sadness; that is, if one did not know John Kielty. Throughout the service he kept us looking resolutely forwards to the future, not backwards to the past; and the true spirit of the gathering seemed to be caught when Mrs. Agnes Beasley, at the organ, led us boldly into the last verse of the last hymn:—

May the shadow of Thy presence around our camp be spread;
Baptise us with the courage with which Thou blessed our dead;
O keep us in the pathway their saintly feet have trod;
For the might of Thine arm we bless Thee, our God, our fathers' God.

No one, of course, would wish to play down the regrets which Mr. J. S. S. Cooper and his faithful fellow-worshippers must be feeling at this time. But I do know that their friends in our neighbouring churches will be glad to welcome all who come to them, not as "newcomers", but as wise and experienced disciples of the spirit of Robert Spears.

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Shortly after he retired from his governorship of the Royal Hospital, Chelsea, to a small house in the country, the late General Sir Bernard Paget wrote in a letter to Sir Arthur Bryant:

"My attitude to life has always been to look at the bow wave and not at the wake, and though my bow wave is now a very small one, I hope and believe it is still there."

These words came back to me as I sat in the pew at Highgate today.

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May 8. The London and South-Eastern Counties Lay Preachers' Union held their Annual Meeting at Essex Hall tonight, and the Rev. Magnus Ratter spoke on "The Basis of Our Message". His talk was full of stimulating and novel insights, and for once I did not grudge the period of discussion after the talk; indeed it struck from Mr. Ratter even more sparks of illumination, and it will take me a few days to digest all the stones that were only slightly turned and the avenues that were not half explored.

Our message must be simple: "A charwoman should get eight-tenths of the words spoken in the sermon, and the remaining two-tenths should make the donkey feel the carrot is worth walking after". One way to clarify the message, said Mr. Ratter, was to make full use of *biography*. Christianity and Islam have achieved more in action than, say, Hinduism: "Without biography, religion drifts into philosophy". I'm sure that is right. Most people are only loosely interested in principles or ideas; in the main, people are interested in *people*. After a sermon, what sticks in the mind through Sunday dinner is the recollection of anecdote, reminiscence, incident, personal experience, not of closely reasoned argument.

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I should not be sorry to see our theist-humanist controversy put into cold storage for a spell, to let each of the protagonists choose a *man*, past or present, and write up his achievements in a sparkling "Brief Life" for publication in the *Inquirer*, or in the *Unitarian* or by the Lindsey Press. To paraphrase the famous Clerihew:

Theology is about Creeds
Biography is about Deeds.

(I am glad to see in our leaflet *Three Hundred Years*, 1662-1962, that a number of biographical sketches of ejected ministers are being prepared, for publication next year. I hope they will sparkle.)

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Mr. Ratter also said he thought we sometimes got too obsessed with "problems". I was reminded of a wise old Church of Scotland minister, whom I once heard say in a sermon, "To listen to some people, you would almost think that the opening words of the twenty-third Psalm were not 'The Lord is my shepherd', but 'The Lord is my problem'."

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May 11. Yesterday the House of Lords discussed Christian unity for six hours, which is a long time for their Lordships. (The opening words of the debate, spoken by Earl St. Aldwyn, were, "I should be grateful if those of your Lordships who wish to have dinner here would inform the manageress by four o'clock".)

If one reads the whole debate in Hansard, the much-publicised exchanges between Dr. Fisher and Lord Alexander of Hillsborough are seen to be minor ripples on a sea of goodwill. One or two speakers (Lord Milverton, for instance) thought it was not a bad thing that there were many types of Christian church, just as there were many types of temperament and outlook. One rather nice story was told, of a visitor who was being shown round Heaven. He passed through groups of Anglicans, Methodists, Baptists, Congregationalists and Presbyterians, mingling happily together. They came to a high wall. The guide pointed to a ladder and said: "Go up and have a look over that wall, but for heaven's sake be quiet about it! The Roman Catholics are over there, and they are under the impression that there is no one else about". The significant thing was that this story was told by Lord Pakenham (whom we must now call Lord Longford), who is a Roman Catholic.

Most denominations were represented—even the British Israelites, in the person of Lord Brabazon of Tara. Lord Beveridge made an impressive short speech which was Unitarian in spirit, if not in name. His closing words were these:

"Lord Alexander of Hillsborough urged as his fundamental belief that everything we do must be based on the Word of God alone. My answer to that doctrine is to return to the words of Jesus Christ and the unifying, reconciling spirit that breathes through nearly every word that he has spoken. I need hardly remind your Lordships of what one of our Victorian writers, Matthew Arnold, said when he emphasised the 'sweet reasonableness of Jesus'. That is what our churches want to spread over the whole world.

"Let me remind your Lordships, in ending my speech, of only a few words that have been used of Jesus in the Bible; and I give you four only. In the Epistle to the Hebrews he appears as 'Merciful'; in the Epistle to the Romans he is 'the Deliverer'; in the Gospel according to St. Matthew he is 'the Physician'; and in the Revelation he is 'the Bright Morning Star'. Let us fix our eyes on that Morning Star, and with the light of it make a new and happy Christian world, even if it does not admit me to it."

MUSIC IN THE CHURCH

By Laurence J. Ling

(This is the first of a series of articles by the Organist of the Croydon Church)

1. THE ORGANIST

The congregation has a building. It has equipment. It gives much anxious thought to calling its minister, but what thought, if any, is given to the call of its "Minister of Music"—the Organist?

Is it really good enough just to have someone who can play the piano and hope that, with some effort, a passable performance will be possible on an organ? Surely our churches should give much more careful consideration to the person who, week by week, is going to enrich our worship and help our congregations "sing a new song unto the Lord".

What do we expect from our organist. The most important duty is, of course, in playing hymns. But even this is something more than just playing the tune enough times for the number of verses. It should be played so that the congregation will want to sing the hymn better than ever before and the organist needs the gift of feeling that will enable him to set the time and key to suit the particular day and congregation. He needs to know the words—to study them so well that he can arrange the registration of his organ to suit each verse. Moreover, he needs to study carefully the selection of the four or five hymns for the service and lead the congregation to the climax of the hymn which stands out above the rest.

He must also be able to accompany chants and anthems so that he neither drowns the singing, nor fails to give a lead to a congregation of mixed voices. He must give thought to his voluntaries that they become a united part of the service and that he also has the ability to improvise where necessary if the

voluntary is too short, or to terminate a long piece in a suitable way. He must also be able to vary his stops so that the congregation does not become bored with a one-tone setting.

All these things he must do week by week in return for his "honorarium"!

Let the congregation never forget the position of their organist. It is a lonely one. He can never worship as they can for he is pre-occupied with the next item of music for the service. At the end of a service he can be mentally exhausted, so remember him in your prayers and remember that, being human, he likes the occasional "pat on the back".

For the organist himself I would suggest two things to help him. Firstly, that he should be allowed some time free, firstly to sit in the pew with his family and be able to worship freed from the necessity of consideration for the service. Secondly, that he should be free occasionally to hear some fine organist at another church and gain inspiration and ideas with which he may return and enrich the music of your church.

THE TASK OF RELIGIOUS LIBERALISM WITHIN SWISS CHURCHES

By Edward Werner Zollinger

(The Rev. Edward Werner Zollinger is a Liberal Swiss minister.)

IN the fall of 1959 a liberal minister, the Rev. Fritz Oser from Aarau, gave a lecture to a group of Swiss liberals as to whether the liberal approach in religion still is of a reviving and transforming power. He said that for liberals this somewhat unpleasant question did not permit a simple and naive affirmation, but rather forced us to the point of fruitful self-criticism. We had to do away with much that is inessential in our customary and self-complacent way of thinking, emphasising on the contrary those values that still can be valid today. The Rev. Oser's statements showed what the problems were with which the modern Swiss liberals were concerned.

As to how religious liberalism in Switzerland is developing is difficult to say. As a matter of fact, everybody knows that the number of liberal ministers in Swiss churches has decreased and that their influence in church politics has diminished over against the strength they used to have, for instance in the beginning of our century. There are just not enough liberal ministers. It is hard to say whether this trend is due to the change in theology taught at the universities, or whether the change is due to the fact that liberalism in its old form cannot any longer correspond to the deepest feelings of man in an entirely changed world situation. Perhaps both are true. Certain it is that there is a new way of looking at the world and at religion. Having experienced in war where human pretension is leading to and being threatened by the barbarity of Communism people now are much more ready to think about the basic values of the traditional Protestant confession. However, the liberals themselves know that they still have a task to perform and that their concern has not lost the most noble meaning which it has ever had. "Liberalism will not die. It is as indispensable to life as the pure air all round about". This saying by the late George W. Norris, the American statesman, is the conviction also of the contemporary religious liberals—ministers and laymen—in Switzerland as applied to the church situation.

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Almost any big Protestant church in Switzerland is a cantonal church supported or at least protected by the laws of the state, that is the cantons. The name of these churches is "People's Church" ("Volkskirche"), in order to differentiate them from the idea of a real state church in which theology might be dominated by the government. As a matter of fact, in Switzerland the people themselves elect a minister, and the state officials cannot misuse their power to determine the church's faith. The only source of faith is the Gospel. Liberalism, just as Conservatism or religious Socialism, is a movement ("Richtung") within these churches, having its origin in the second half of the last century. Of course there were forerunners earlier; actually one should say that liberalism is a type of the religious approach to be found in almost any era of church history. However, modern liberalism is the result of the development of the modern science and rationalism that shook the foundations of a traditionalised theology, and led to the critical examination of the body of doctrines on the grounds of a new conception of the world. Thus, old views on Christian truth and teaching were cleansed from elements that were no longer understood by the reasoning mind and therefore had to be called in question. The biblical sources were scrutinised in their origin and in the process of development. The search for the genuine personality and for the original preaching of Jesus himself, without the cover of a traditionalised and dogmatic misrepresentation of his life, became the big concern of liberal theologians.

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Since Swiss religious liberalism always was a movement within the church dealing with the traditions of the Bible and of the Church, it is quite clear that the liberals themselves always should be liberal Christians and that they are moving on theistic grounds. In other words, a man is to understand himself and his life, within the framework of the higher context of God's creation; Swiss liberals will always substantially be determined by the Christian way of looking at things. The truth the liberals seek will always be the truth of God's eternal and remaining reality, because man's existence can, ultimately, only be understood considering the ground of being and the ground of all life.

There is no question about the fact that a few extremely radical liberals went so far as to reach a point where not only the form of Christian belief was threatened, but also the very substance of it. Today this venture has been thoroughly overcome. Liberals of the present time agree that religious liberalism should not be, as the Rev. Oser says, a kind of liberality embellished with much poetry and with the good truths of a nice bourgeois way of life, nor should it be a romantic way of looking at nature mixed with some few remaining Christian ideas, and it should also not be a subtle and double-faced way of talking about religion without clarity and without decisiveness. Nowadays one observes a deep interest among liberals to consider the very essentials of Christian teaching, though in a liberal way. This does not mean that they are not aware of the fact that religious thought has many possibilities to unfold itself. They know that it shall continue to be a living endeavour only as long as it will avoid any attempt to cast faith into a rigid form. If liberalism has a task to perform, it is to fight against any merely dogmatic and rigid misconception of faith.

(To be concluded.)

CONTENTMENT

By Marie B. Byles

"WHAT is contentment? Sister, write an article on contentment," demands a Burmese friend, whose son was marrying the wrong girl, whose daughter must have an expensive and dangerous operation, and whose house had to have repairs he could not afford. These are the usual type of worry of the usual person. But this man is most unusual in realizing that the remedy is within himself. Most people say with Omar Khayyam:

> Ah Love! could you and I with Him conspire
> To grasp this sorry Scheme of Things entire,
> Would we not shatter it to bits—and then
> Re-mould it nearer to the Heart's Desire!

If we have the faintest trace of a notion that we could construct a better world than the one which is causing us so much trouble, we can never find contentment.

The first thing, therefore is deliberately to train ourselves to acquire faith in the perfection of the Law of the Lord in which we live and move and have our being. This training, I think, is best acquired by taking a saying, or sacred phrase or word, carrying with it the sense of trust and confidence, and repeating

it millions upon millions of times year in and year out until the idea behind it becomes part of our very being—auto-suggestion if you like, but it works. Gandhi merely repeated the word "Rama", a name for God, and the author of the "Cloud of Unknowing" (a medieval mystic) advocated the same thing. The "Hail Marys" of the Catholic, and the "Three Refuges" of the Buddhist are good examples of this type of mantra. The only trouble about this method is that unless the mantra is repeated from the heart, it is of course useless. Too often it tends to become as mechanical as the "Om Mane Padma Hum" of the prayer-wheel turning Tibetans. None the less I know of no better method.

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With most of us dwelling in cities today, it is not as easy as it was 2,000 years ago to consider the lilies of the field and the ravens of the air, and observe how without any worry, they obtain all that is necessary, and that surely we are as worth while as the flowers of the field and the birds of the air! But even in cities we can observe that, as Euripedes says,

There be many shapes of mystery.
And many things God makes to be,
Past hope or fear.
And the end men looked for cometh not,
And a path is there where no man thought.

And things do in fact work together for good, if we have love and trust.

When we have begun to accept what life sends and to trust instead of complaining, we feel like Christian at the foot of the cross as the burden slipped from off his shoulders. It is the beginning of the knowledge of contentment.

Perhaps more difficult to accept than outward pains, are those inward pains springing from our own failures and shortcomings.

To be content with everything
The passing moments bring—
The light upon the river,
The honey-birds that sing!
The clouds upon the spirit
Of divine-made discontent—
Oh! Life, to be content—to be content.

But the clouds upon the spirit are also the result of the working of that same Perfect Law. And so long as there is the slightest feeling of resentment or ill-will towards anything that befalls us, whether from without or from within, we cannot know the happiness that comes from contentment. Indeed, until we have accepted graciously the misfortunes, the ugliness, the cruelties and injustices that swim into our ken, it is not wise to try and alter them, for we only antagonize and make them worse.

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There are a few people, very few, who pass through life perfectly contented. This is probably because they treat life as a game, a game they will certainly try and win. But if they don't, well it was only a game, and it doesn't matter.

But for most people life is serious and they hate failure. These suffer far more, but they can rise to greater heights and find their oneness with that Perfect Law which formerly they regarded as most imperfect. When they do rise to those heights they find that contentment came, not from getting, but from ceasing to want to get the things they previously thought desirable. Perhaps they then remember the story of the sick Emperor who was advised that his only hope of a cure was to wear the shirt of a really happy man, and how, when the really happy man was at length with difficulty located, he was found to possess no shirt at all!

Ministerial Changes

The Rev. Colin Gibson of Adelaide, Australia, is to return to this country and take up the ministry at Aberdeen. The Rev. Kenneth Wright of Hallowell Road, Bolton, and Walmsley, is to go to Dukinfield, Cheshire. The Rev. Tom Wardle of Seaford, Australia, is leaving the Unitarian Ministry and becoming a Congregationalist.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Speaking together

Sir: A. L. Blake has not read me very carefully if he really thinks that I preached a "gospel of universal doubt" at the G.A. Youth Meeting. I am not usually to be found among the doubters, and on this occasion I suggested, not preached, a wide and honest measure of tolerance among Unitarians in what is an age of doubt. He does me less than justice in thinking that I composed my address simply to provoke discussion; on the contrary I said what I happen to believe at this point in time.

Mr. Blake has not denied my criticisms of his 1960 Affirmations and he has failed to notice that of my eight points I said "something like this" not "this is the truth". Unlike him, I am *not* content that Unitarians should never be able to whole-heartedly agree about anything. You, Sir, told us truthfully six years ago that "a religious community which exists as a community must know how to give a communal reply". I could not agree more and my eight points were an attempt towards some new kind of statement—starting from human need rather than inherited belief—which might be the first part of our communal reply today. In the part of my address not published I went on to say that each one of us must add to the things we can say together the additional things which we can say as individuals, and I offered my own brief individual affirmations there and then.

It would help me at least if Mr. Blake would read my eight points carefully and tell me where he dissents from them or, better still, tell me that he can say them with me although there are other things he wants to say as well.

Edinburgh. Yours, Bruce Findlow.

Full-time Caretakers

Sir: While thanking Leslie Weston for his suggestions on "A new view of the Ministry", I think it would be useful to have some figures on the number of our churches that have a full-time caretaker. I imagine they are very few indeed. We might also try to discover how many of our churches have no paid caretaker at all. I imagine they are considerably more numerous, and that in many cases the minister is also the part-time caretaker. And the next question is: So what?

Chesterfield. Yours, Arthur W. Vallance.

A "New" Immortality?

Sir: It is curious how those who, like George Eliot and your latest Contributor, no longer believe in real personal survival (the only immortality worthy of the name) still clothe the cold comfort of remembrance in story, in the minds of the survivors, or, as now, in God's mind with the old hallowed words and phrases. Curious, and surely deeply significant of the ineradicable craving for the real thing!

Perhaps the answer to the old question "If a man die shall he live again?" depends on the answer we give to another kindred question less often asked "What *is* a man here in this earthly life?"

Are we mere dreams in God's mind? If so, it may well be that after death we become mere traces of dreams. But some of us believe that we are more than that—that we are ourselves real beings, God's children, created we know not how, but created "to know Him and enjoy Him for ever"—since he would not be satisfied that his children should cease to be, should exist only in his memory of the past. Do we not desire the survival of the human beloved as a real being, and *shall God's love be less than ours?*

I cannot understand the apparent inability of some Unitarians to conceive the possibility of a real life after death. Is it lack of faith or lack of imagination? Granted a "disembodied consciousness is difficult to conceive", but is it necessary to try to conceive it? Must God's universe be limited to this present material order? To paraphrase Robert Browning: need we doubt that "his power can fill the heart that his love expands"? Can we not share his Easter vision of a realm where matter shall be more responsive to embodied spirit? Or are we still obscured, perhaps unwittingly, by the materialistic science of the last century, or by theories of a strict psychophysical parallelism still popular in certain schools of psychology, though undermined long ago by Bergson in *Matter and Memory*, and more recently by the Italian theist and vitalist, Beppino Disertori, in his book on the soul, *De Anima?*

Sometimes I feel that I have more in common with a traditional Christian like Elena Quaglio, who, for all her confidence in Pope and Bible, believes that even the animals are immortal souls, than with those Unitarians whose faith in God is about as attenuated as the sunshine in a thick November mist!

Lewes. Yours, Basil Viney.

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Sir: Referring to the front-page article in the *Inquirer* of 13th inst. Immortality—or heaven—is presumably for "just men made perfect". Man is rarely able to attain moral and spiritual perfection in this life and most of us hoping for it would need further opportunity to qualify for it. Another life, or lives, of striving would be required before we could be ready for absorption into the Being of God to live for evermore in His supremely personal life.

Otherwise Immortality would be only for a fortunate few.

Bexhill-on-Sea. Yours, T. Kelly.

Sir: The "new" immortality theory set forth by your "Contributor" is surely the same as the *old* Buddhist Nirvana. True, the Buddhist theory predicates many lives upon earth until the Spirit has reached the perfection of Nirvana. These are interesting speculations, but they can hardly be more than that.

Windermere. Yours, Lilian Beard.

Great Hucklow

Sir: May I be allowed, through your columns, to answer one or two queries which have arisen from recent correspondence therein re our Holiday Centre at Great Hucklow?

Any friends who would like to donate by deed of covenant may do so and forms for this purpose can be obtained direct from me at the Centre.

As a result of the recent appeal made at the G.A. Meetings in Manchester, a number of donations have already been received and are being placed in a Special Appeal Account. It is hoped that through such donations and an "Interest Free Personal Loans Scheme", details of which are yet to be arranged, that it should prove possible to increase the annual income to a reasonable safety level. This Special Appeal Account will be dealt with by the Homes' Financial Secretary, Miss Nora Jackson, 19, Dumers Lane, BURY, Lancs., and it will greatly assist me personally if subscriptions to the Appeal and all enquiries could be made direct to Miss Jackson.

May I finally add my personal appeal for help? It would be a great tragedy if through apathy we lost our Holiday and Conference Centre .... It could happen .... We need the support and backing of our movement NOW. I'm sure that Great Hucklow is an asset we cannot afford to write off!

Holiday Homes, Yours sincerely, H. Tittle,
Great Hucklow, Derbyshire. Warden.

News Review

HUNTING THE FOX

UNITARIANS AT A MEETING OF THE R.S.P.C.A.

By Jeremy Goring

Those who like to think of Unitarianism as the religion of unity are always rather surprised by the discovery of divisions within its ranks. At the present time the movement is divided (albeit not very evenly) over two vital issues: whether Britain should have the Bomb and whether Britons should hunt the fox.

The disunity over fox-hunting came into the limelight on the afternoon of Tuesday, 18th April last, when an Extraordinary General Meeting of the R.S.P.C.A. was held at the Central Hall, Westminster, to discuss the motion "that this Society unconditionally declares its opposition to the hunting of foxes with hounds". The proposer of the motion was Mr. Howard Johnson, until recently Conservative M.P. for the Kemp Town division of Brighton and a member of the Unitarian congregation at Ditchling. Mr. Johnson has for many years been an outspoken opponent of fox-hunting and has risked his reputation by espousing a cause that is not always popular among his fellow Conservatives. In the debate he was supported by Mr. Edward Whitley, a leading member of the Shrewsbury Unitarian Church, who has recently endowed a prize to be awarded to the first person to come forward with a humane method of controlling foxes.

★

The opposer of the motion was Dr. R. F. Rattray, vice-president of the R.S.P.C.A. and formerly minister of the Cambridge Unitarian Church. It was indeed a surprise to discover this life-long champion of animals in the ranks of the defenders of fox-hunting. No one doubted his sincerity, but many were bewildered by his argument that hunting, however undesirable in itself, was nevertheless the most effective way of keeping down the fox. It was a bizarre situation. Here was one of the nation's leading humanitarians acting as chief spokesman for those whose primary concern was not the prevention of cruelty to animals but simply the preservation of their favourite sport. How strange to find a dissenting minister going into battle at the head of an army of stockbrokers, stableboys, debutantes and dukes! Of the 1,500 people present that afternoon none was in such a paradoxical position as was the gentle Dr. Rattray, who talked a language that few of his followers could understand and warmed the hearts of his opponents by his denunciation of practices that were even more cruel than hunting.

The speeches over, the motion was put to the vote and lost by a large majority. The last act of the tragi-comedy had been played and the huntsmen, many of whom admitted that they had joined the R.S.P.C.A. specially to attend the meeting, went home rejoicing. Outside the hall the B.B.C. were waiting with microphone and T.V. camera, and this gave one Unitarian minister, who had not been able to address the meeting, a chance to have his say. Foxes, it is agreed, have holes, but Unitarians are apparently not yet united on the question of how, if at all, they should be dislodged from them.

Retirement of the Rev. J. Reece Walker

Newington Green.—The evening service at Newington Green Unitarian Church on Sunday, May 7th, served a dual purpose. Firstly, it was a Civic Service and the procession into the venerable meeting house of the Mayor of Stoke Newington (Councillor S. Kalman, L.L.B.) together with the Lady Mayoress, Deputy Mayor, Town Clerk, Magistrates, Aldermen and Councillors, etc., made an imposing picture. Secondly, the occasion marked the retirement as regular minister of the Rev. J. Reece Walker after 14 years' service.

Mr. Walker, who is also the Mayor's Chaplain, conducted the service. Lessons were read by the Mayor and by Baroness Ravensdale.

The preacher was Victor Gollancz who inspired the large congregation with an address of outstanding eloquence and sincerity. His main theme was "Personal Responsibility" and in a moving reference to the horrors revealed by the Eichmann trial declared fearlessly "Every single adult human being was responsible in some way for the evils that occurred in the world. Every country in the world, and notably Britain and America could have done immensely more to rescue some of the victims of Nazi tyranny".

Victor Gollancz, having referred to himself as probably somewhere mid-way between a bad Jew and a bad Christian ended with a firm declaration, "the longer I live the more convinced I become that the spirit and ethics of the Sermon on the Mount will alone save the world".

At a social gathering which followed the service the Mayor made eulogistic references to the church and its minister and as a mark of his gratitude for Mr. Walker's chaplaincy he presented to the church an inscribed silver flower vase.

★

Hinckley.—Hinckley Great Meeting Sunday School held their Anniversary Services on Sunday, May 7th, when the Rev. A. B. Downing preached to three excellent congregations. The children sang their anniversary hymns which included the traditional "Parable", this year being the "Lost Sheep", words set to music by the late Mr. Hugh Atkins who also composed the music the children sang to their evening hymn. Our thanks go to Rev. A. B. Downing for his three inspiring sermons, and to our organist, Mr. A. G. Hydon and School Conductor, Mr. R. A. Bennett, for making the day such a success. The collections reached over £94.

PAPER-BACKS AGAIN

by John Rowland

NOT long ago I had the pleasure of recommending in these columns a number of "Unwin Books", volumes in the excellent series of paper-backs marketed by Messrs. Allen and Unwin. I pointed out then that all serious-minded readers would wish to welcome this new tendency to bring books of importance within the range of the ordinary person's purse.

A new group of "Unwin Books" have now made their appearance, and while lack of space will obviously make it impossible to give them lengthy treatment, they clearly deserve a hearty recommendation to many readers. So let me describe them briefly.

Among Messrs. Allen and Unwin's most popular writers is Bertrand Russell, and two new paper-backs are by him, priced at six shillings each. These are *The Conquest of Happiness* and *Marriage and Morals*. There is much in both of these volumes to which many would not wish to give assent; but all the same I think that most of us would gain some profit from reading them. Russell's literary style, as always, is quite delightful.

(continued on page 996)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 28, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Nicholson
BILLINGSHURST, Free Church, High Street, 11, Rev. John Kielty
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (June 4) Mr. F. A. Fitzpatrick
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30 Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Rev. L. Chandler
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. L. Short
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. E. E. Lloyd
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. Kerridge
DENTON, Wilton Street Chapel, 11 and 6.30, Student
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Supply
FRAMLINGHAM, St. Mark's Church, Castle Terrace 11, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Kenneth M. Street
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beard
GUILDFORD, Ward Street Church, 11, Mr. S. R. Martin
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11, and 6.30, Rev. Denbigh Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. R. W. Sorensen
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30 Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
LIVERPOOL, Gateacre Chapel, 11, Mr. A. S. Patterson, 6.30, Mr. F. Fitzpatrick
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Basil Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Magnus C. Ratter
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Goddard
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mann
LONDON, Ilford High Road, 11, Rev. T. L. Jones, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30 Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Corrick
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Jeremy Goring
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, last Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Goddard
[illegible]

MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. Hill Waring, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. D. Webster
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (June 4), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, next Service June 4
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stirman
NORTHAMPTON, Kettering Road, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. Principal L. A. Garrard
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6 .30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev., the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 6, Rev. G. W. Petts
PARK LANE CHAPEL, nr. Wigan, 11, Rev. Gordon L. Clarke, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 6.30, Rev. S. P. Whitehouse
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. Rowling
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. W. E. Brooks, 6.30, Rev. P. B. Morris
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 Rev. J. H. Smith and 6.30 Rev. L. J. Hines
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Lady Ravensdale
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss L. M. Hosegood
SOUTHPORT, Portland Street Church, 11, Dr. S. J. Kennett, 6.30, Rev. E. Alun Williams
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Rev. G. L. Clarke
STOCKTON-ON-TEES, Wellington Street, 6.30, Miss P. Hopkins (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. W. Hill Waring
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Mr. C. S. Dence
TODMORDEN, Unitarian Church, 10.45, Mr. L. Procter, 6, Mr. J. Simon
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild.
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Mr. A. G. Tarrant
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Supply, Styal, 6.40, Supply
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Manse Telephone LX5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7, Mr. M. J. Wells
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(continued from page 994)

and his controversial arguments never unfairly expressed. One can only express dissent from some of his more or less tacit assumptions, while admitting readily enough that he provokes much thought, even in those who most strongly disagree with him.

Very different is Hilaire Belloc's *Tristan and Iseult* (4s. 6d.), in which a very great writer re-creates the old Cornish romance, drawing upon the oldest manuscripts, and giving the story, he claims, in its simplest and most complete form. It certainly is a charming tale, and it is one of Belloc's books, first published in 1913, which even that author's most devoted admirers may well have overlooked.

More serious again is Harold Laski's *Introduction to Politics* (4s. 6d.). I think that it is unfortunate that Professor Laski became widely known to the general public because of a rather unwise statement made by him when Chairman of the Labour Party and an equally unwise attack on him by Mr. Churchill (as he then was) at the time of the 1945 general election. For Laski was one of the most acute left-wing thinkers of his day, and in this little book he goes further in the direction of making the Marxist analysis of the twentieth century understandable than almost any other writer of our time.

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I feel, however, that the most important of this group of "Unwin Books" is that which I have kept to the last. It is Mr. Christmas Humphreys's *Zen Buddhism* (6s.). Mr. Humphreys is, of course, a very famous man indeed in the legal profession and he is also the founder of the Buddhist Society, which has done so much to make the ideas and the ideals of Buddhism understandable in the Western world. Zen Buddhism has, in recent years, become almost a fashion in some circles in Great Britain; and, even though Mr. Humphreys's treatment is not always simple reading, this is probably the most satisfying assessment of this school of Buddhism yet available in English.

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Having said all this about "Unwin Books," let me add a word about another new series of paper-backs, which have recently come my way. These are simply called "SCM Paper-backs," and are, as their title would indicate, published by the Student Christian Movement Press. I have seen two volumes in the series, and, though there is a good deal in both of them with which few Unitarians will agree, I feel that the series deserves the warmest of welcomes. Dr. A. M. Ramsey's *Introducing the Christian Faith* (3s. 6d.) is based on a series of addresses which the new Archbishop of Canterbury gave at the Sheldonian Theatre at Oxford last year. It is quite simply written, and it provides an interesting outline of what Anglican orthodoxy is thinking in these difficult days. Naturally enough, Dr. Ramsay accepts all the assumptions of Anglicanism (including, for example, what Unitarians would regard as a very much over-emphasis on the Communion service as the centre of Christian worship). His book will therefore be found irritating here and there by those who do not share all his ideas; but it should be widely read, especially in view of the high office to which he has now been called.

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More important, in my opinion, is the other "SCM Paper-back." This is *The Bible in the Age of Science*, by Dr. Alan Richardson. (6s.) Dr. Richardson is Professor of Christian Theology in the University of Nottingham, and his book is based on a series of lectures given at Birmingham, and repeated in Australia and New Zealand. Again, there are some basic assumptions which readers of these columns will not be disposed to share; but the book provides a very interesting and worthwhile outline of the way in which men have looked at the Bible through the ages, and of the way in which some people look at it today.

For less than £2 you can therefore buy seven really worthwhile books—and in these days of inflated prices I hope I need say no more.

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